

It is no longer a secret that the enemies of the Catholic Church hope to impose upon mankind a single world outlook and philosophy of life, namely, that of Free-masonry. The Catholic Church stands as the greatest obstacle to this objective with its authoritarian leadership and its means of salvation. They intend to destroy with both these vantage points. With respect to the first, the Masons have already succeeded in making inroads. A list of Catholic prelates who are Freemasons is clear evidence of the fact. This list has been circulated throughout the world in many languages and nothing worthy of serious consideration has been done to rectify the situation. And now we see that a direct attack has been made on the central means of salvation, which is the Holy Mass, in accordance with the maxim: "To destroy the Church, first destroy the Mass." With the introduction of the New Mass, have they not taken a great step forward?

With the New Mass there came its special attraction, the vernacular. With a single blow, the use of the Latin language, which had thousand-year tradition behind it -- indeed in the Roman Mass it dates from the early years of Christianity -- has been summarily pushed aside. With the introduction of the vernacular languages in the Church, an irremediable breach has been made, a serious blow to Catholic unity. Only the use of an unchangeable language in all the countries of the world could guarantee unity of faith in the midst of the multifarious ideologies which are current throughout the world. Only a single universal language consolidates the believers of all nations into one family.

And now let us say something about the make-up of the Holy Mass, whose main parts are the Offertory, the Consecration, and the Communion. The Mass is no longer celebrated at an altar as a sacrifice; rather, it is held at a table as a meal. The priest is cast no longer as the representative of Jesus Christ, Who achieved His Sacrifice on Mount Calvary through the complete subjection of His human Will to the Divine Will; the priest is now nothing more than a kind of chairman (the "president") at the meal, which a gathering of laypeople is enjoying. The participants at the Holy Mass no longer subject their worldly and sinful cravings to the Divine Will, their errant inclinations prompted by inherited sin.

Further, the text of the New Mass does not speak of sacrifice or atonement. Worse still, the meal is not set out without human sentiment: "bread and wine as the product of man's creativity." With the result that there is no sacrifice; instead we have the mere presentation of a gift of food and drink.

The Consecration, that part of the Mass which makes it valid, which is essentially necessary for transubstantiation in the traditional sense, is missing: In this second part of the Mass, in the Novus Ordo Missae, the words that are supposed to indicate the transubstantiation: "the bread and wine may in a spiritual way become the Flesh and Blood of Christ" are dogmatically unacceptable. Distorted also are Christ's words of consecration. The sense and expressiveness of the words "for many" are absolutely clear. The new text, however, has replaced these words with the phrase, "for all" (or, "for all men"). This is a falsification of the words of our Lord. Christ speaks unmistakably of a union in His Blood. In His omniscience, He foresees the choices of men of free will. He has in mind those only who freely and unconditionally desire to be in union with Him (in His Blood). He also prays explicitly at that same hour, "Father, I pray...for those...who through their (the Apostles') word believe in Me." (Jn. 17:20). The falsifications which Modernists have introduced derive from the philosophical legacy of the heretical Teilhard de Chardin, according to whom all men will reach a beatitude special to themselves. Thus no real transubstantiation can be thought to take place.

With the Consecration nullified, the main part of the Mass, according to the Modernists, is the renovated Communion Service -- the Meal. However, if in such a meal celebration the priest places the host in the hands of unbelievers, if he delegates the distribution of communion to laypeople, and if he even permits the hosts to be put into a "self-serve" basket, we conclude there remains no faith in transubstantiation; there is only the pious assumption that Christ is present in the bread, which remains only bread. Such a Mass is not and never will be valid.

The true and valid Mass of the Church is the renewal of the Sacrifice of the Cross. Such is the infallible teaching of the Church. In this Mass, the Victim and the Priest Who offers it is Christ Himself. Everyone who actively participates at the Holy Mass -- and only this is active participation in it -- sees the suffering Lord as He voluntarily sacrificed Himself on Golgotha in the same way as in the Sacrifice of the Mass. In the background of the Mass, in the prayers of the Mass, one beholds the mystery of faith: the crucified Redeemer, whipped and crowned with a crown of thorns. Finally, in the same vision, one sees on the cross the stretched-out

Lamb of God, bleeding from all His wounds -- and there is the thrice-repeated Agnus Dei. All of this is recalled to the participant at Holy Mass again and again by imitations, meaningful ceremonies, such as bows, genuflections, signs of the cross (made thirty-three times), and words, like sacrificium, mysterium, sacramentum -- sacrifice, mystery, sacrament. The loudly repeated vernacular makes absolutely impossible this personal experience which is different with each individual. On the contrary, the vernacular prevents this individual active participation. And only this spiritual experience with the suffering Christ leads us to true love of God, to genuine love of the Savior, the love for which the exalted Guest, Christ Himself, waits with yearning for union, that is, Holy Communion.

Without saying a word, Mary, at the foot of the cross, Mary, the mother of Jesus, was a participant at the sacrifice of her Son hanging on the cross. Although no mother in the world has loved her child more than Mary loved hers, with perfect patience she felt in her heart not the slightest rebellion to all that took place before her eyes, as she watched the bloody immolation. In all the anguish of her mother's heart, she had only one thought: divine justice demands an infinite atonement and only through this infinite Sacrifice can men be saved. Yes, she gave thanks to God, Who in such an infinite sacrifice united Himself with sinful mankind. The same thought is expressed in the sacrificial renewal of the Cross in the Preface of the Mass before the Consecration, and after the Consecration in the Pater Noster.

World leaders, and also Church authorities, speak much nowadays of progress, instead of the inherited sinfulness of mankind, which inclines all to evil, mankind which is on the brink of destruction. The danger can be seen today in the so-called civilized countries of the world -- in the political arena, in economic conditions, in religious belief -- and in the Church. Convents, monasteries, and seminaries have become empty. (Appearances to the contrary are deceptive!) The leading theologians today are rationalists, most of them at least. The number of those who leave the Church increases, and this, not due to any outside pressure, such as was felt during Hitler's regime. The fear of a new catastrophe grows in every quarter. And the hidden reason for this is that satisfactory atonement to God is not being made, because valid Masses have become all but non-existent. On the contrary, the blasphemy that cries to Heaven increases.

My beloved brothers in the faith! You have been called to offer to God the valid Sacrifice of the Holy Mass as a daily propitiation. Save mankind through the offering of the True Mass; return to the traditional Mass, celebrated through the centuries, approved by Councils, dogmatically sound, that which is the only certainly valid one: the Roman, Tridentine Mass. Obedience is the wrong word for that which can turn a person away from the true faith. The holy virtue which inclines us to keep and preserve the faith may not be contradicted by calls to obedience. Whoever demands the vernacular is on the wrong road, a wrong and dangerous road. The infallible Magisterium of the Church has established: "If anyone say that the Rite of the Catholic Church, according to which a part of the Canon and the words of consecration are pronounced silently, must be condemned, or, that one should celebrate Mass only in the vernacular . . . anathema sit (Let him be anathema)" (Derz., 1913, 956, Cans. 1 & 2).

Professor of Sociology in Saarbrücken, Dr. W. Siebel -- who is a layman, by the way -- is one of the first to have the courage to cry out, "Restore the celebration of the Holy Sacrifice of Christ according to the norms of tradition." A recognized authority in the field of Liturgy, Dr. Klaus Gamber, the head of the Liturgical Institute in Regensburg, proves with incontrovertible evidence: "The Pope has no right to change the Rite fundamentally." Already earlier Dr. Gamber wrote: "The Roman Rite presently is the rock against atheism. Modernists know this well. Therefore we must recognize that they have a blind hatred of the Tridentine Mass. The preservation of the Tridentine Mass is not just a matter of aesthetics, it is the life of the Church itself." *

* Also, the Archbishop of Paderborn, Msgr. Degenhardt, has recently expressed himself, at the conference of bishops in Rome, to be in favor of a return to the Tridentine Mass.

Dr. Theol. Carl Beockl
D-8330 Eggenthal
Pfarrkirchner Straße 52

Translated from the German by Prof. Leonard Latkovski

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